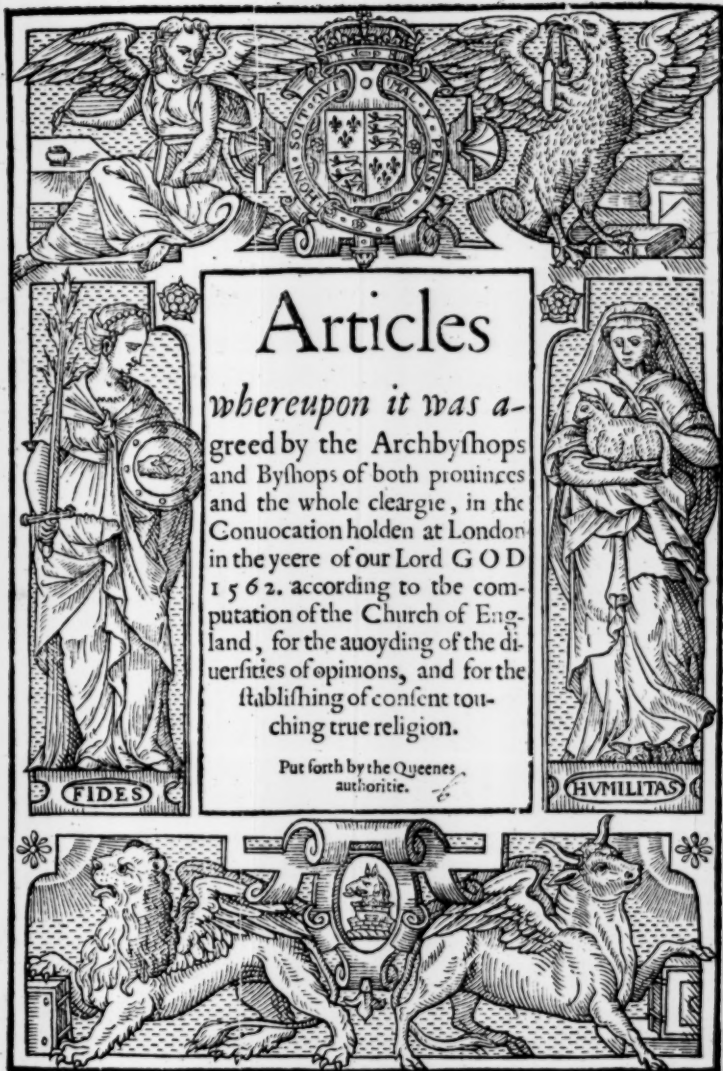


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21



Articles

Of faith in the holy

Trinitie.



Here is but one liuing and true God, euerlasting, without body, parts, or passions, of infinite power, wiſdome, and goodnes, the maker and preſeruer of all things both viſible & inuiſible. And in vnitie of this Godhead there be three perſons, of one ſubſtance, power, & eternitie, the father, the ſonne, and the holy Ghoſt.

2 Of the word or ſonne of God which was made very man.

The Sonne, which is the worde of the father, begotten from euerlaſting of the father, the very and eternall God, of one ſubſtance with the father, tooke mans nature in the wombe of the bleſſed Virgin, of her ſubſtance: ſo that two whole & perfect naturcs, that is to ſay, the Godhead and manhood, were ioyned together in one perſon, neuer to be diuided, whereof is one Chriſt, be God and very man, who truly ſuffered, was crucified, dead, and buryed, to reconcile his father to vs, and to be a ſacrifice, not onely for originall gylt, but alſo for all actuall ſinnes of men.

Articles

- 3 Of the going downe of Christ
into hell.

AS Christe dyed for vs, and was buryed: so also it is to be beleueed that he went down into hell.

- 4 Of the Resurrection of Christ.

Christ did truely arise againe from death, and tooke againe his body, with flesh, bones, & all things appertaining to the perfection of mā's nature, wherewith he ascended into heauen, & there sitteth, vntil he returne to iudge all mē at y^e last day.

- 5 Of the holy Ghost.

The holy ghost, proceeding frō the father & the sonne, is of one substāce, maicstie & glory, with the father and the sonne, very & eternall God.

- 6 Of the sufficiencie of the holy Scriptures for saluation.

Holy Scripture conteineth all things necessary to saluation: so that whatsoeuer is not reade therein, nor may be proued thereby, is not to be required of any man, that it shoulde be beleueed as an article of the faith, or be thought requisite necessary to saluation. In the name of the holy Scripture, we doe vnderstande those Canonickall bookes of the olde and newe Testament, of whose authoritie was neuer any doubt in the Church.

of religion.

Of the names and number of the Canonicall Bookes,

Genesis.	The 1. booke of Chroni.
Exodus.	The 2. booke of Chroni.
Leuiticus.	The 1. booke of Esdras.
Numeri.	The 2. booke of Esdras.
Deuteronomium.	The booke of Hester.
Iosue.	The booke of Iob.
Iudges.	The Psalmes.
Ruth.	The Prouerbes.
The 1. booke of Samuel.	Ecclesia, or preacher.
The 2. booke of Samuel.	Cantica, or songs of Sa.
The 1. booke of Kings.	4. Prophets the greater.
The 2. booke of Kings.	12. Prophets the lesse.

And the other books (as Hierome saith) the Church doeth reade for example of life and instruction of maners: but yet doth it not applie them to establish any doctrine. Such are these following.

The third booke of Esdras.	Baruch, the Prophet.
The fourth booke of Esdras.	Song of the 3. children.
The booke of Tobias.	The storie of Susanna.
The booke of Iudith.	Of Bel and the Dragon.
The rest of the booke of Hester.	The prayer of Manasses.
The booke of Wisdome.	The 1. booke of Machab.
Iesus the sonne of Sirach.	The 2. booke of Machab.

All the bookes of the Newe Testament, as they are commonly receiued, we doe receiue and accompt them for Canonicall,

Articles

7 Of the olde Testament.

The old Testamēt is not contrary to the new, for both in the olde and new testament euerlasting life is offered to mankind by Christ, who is the oney mediatour betweene God & man, being both God & man. wherfore they are not to be heard which saine that the olde fathers did looke only for transitorie promises. Although the law giuen from God by Moyses, as touching ceremonies & rites, doe not binde Chrystian men, nor the ciuile precepts therof ought of necessitie to be receiued in any common wealthe: yet notwithstanding, no Chyrtian mā whatsoeuer, is free from the obedience of the commandements, which are called morall.

8 Of the three Creedes.

The three Creedes, Nicene Crede, Athanasius Crede, and that which is commonly called the Apostles Crede ought throughe to be receiued and beleueed: for they may be proued by most certaine warrants of holy scripture.

9 Of originall or birth sinne.

Ooriginall sinne standeth not in the following of Adam (as the Pelagians doe vainly talke) but it is the fault & corruption of the nature of euery man, that naturally is engendred of the offspring of Adam, whereby man is very farre gone from originall righteousnes, and is of his owne nature

of religion.

ture enclined to euill, so that the flesh lusteth alwayes contrary to the spirit, and therefore in euery person bozne into this worlde, it deserueth Gods wꝛath & damnation. And this infection of nature doeth remaine, yea in them that are regenerated, whereby the lust of the flesh, called in Greeke *φύσις κακή*, which some doe expounde the wisdomes, some sensualitie, some the affection, some the desire of the flesh, is not subiect to the lawe of God. And although there is no condemnation for them that beleue and are baptized: yet the Apostle doth confesse that concupiscence and lust hath of it selfe the nature of sinne.

10

Of free will.

The condition of man after the fall of Adam is such, that he can not turne and prepare himself by his owne naturall strength & good works, to faith and calling vpon God: wherefore we haue no power to do good works pleasant and acceptable to God, without the grace of God by Christ preuenting vs, that we may haue a good will, & working with vs, when we haue that good will.

11

Of the iustification of man.

We are accompted righteous before God, onely for the merite of our Lord & sauour Iesus Christ, by faith, and not for our own works

A.iii.

works

Articles

workes or deseruings. wherefore, that we are iustified by faith onely, is a most wholesome doctrine, & very full of comfort, as more largely is expressed in the homilie of iustification.

12 *Of good workes.*

Albeit that good workes, which are the fruites of faith, and folow after iustification, can not put away our sinnes, and endure the seueritie of Gods iudgement: yet are they pleasing and acceptable to God in Christ, & do spring out necessarily of a true and liuely faith, in so much that by them a liuely faith may be as euidently knowen, as a tree discerned by the fruite.

13 *Of workes before iustification.*

Workes done befoze the grace of Christ, and the inspiration of his spirite, are not pleasant to God, forasmuch as they spring not of faith in Iesu Christ, neither do they make men meete to receiue grace, or (as the schole aucthours say) deserue grace of congruitie: yea rather for that they are not done as God hath willed and commaunded them to be done, we doubt not but they haue the nature of sinne.

14 *Of workes of supererogation.*

Voluntary workes besides, ouer & aboue Gods commaundements, which they call workes of supererogation, can not be taught without arrogancie

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rogancie and impietie. for by them men do declare that they do not onely render vnto God as much as they are bound to do, but that they doe more for his sake then of bounden duetie is required: Wherreas Christ saith plainly, When ye haue done all that are commāded to you, say, We be vnprofitable seruāts.

15 *Of Christ alone without sinne.*

Christ in the tructh of our nature, was made like vnto vs in all things (sinne onely except) from which he was clearely voyde, both in his flesh and in his spirit. He came to be the lambe without spot, who by sacrifice of him selfe once made, should take away the sinnes of the world: and sinne (as S. John saith) was not in him. But all we the rest, (although baptized, and borne again in Christ) yet offende in many things, and if we say we haue no sinne, we deceiue our selues, and the trueth is not in vs.

16 *Of sinne after Baptisme.*

Not euery deadly sinne willingly committed after baptisme, is sinne against the holy Ghost, and unpardonable. Wherefore, the graunt of repentance is not to be denyed to such as fall into sinne after baptisme. After we haue receiued the holy Ghost, we may depart from grace giuen, and fall into sinne, and by the grace of God (we may) arise againe, and amend our liues. And there-

B.i.

fore,

Articles

fore, they are to be condemned, which say they can no more sinne as long as they liue here, or Denie the place of forgiveness to such as truly repent.

17 *Of predestination and election.*

Predestination to life, is the euermlasting purpose of God, wherby (before the fundations of the worlde were layd) he hath constantly decreed by his counsel secret to vs, to deliuer from curse and damnation, those whome he hath chosen in Christ out of mankind, and to bring them by Christ to euermlasting saluation, as vessels made to honour. Wherefore they which be indued with so excellent a benefite of God, be called according to Gods purpose by his spirite working in due season: they through grace obey the calling: they bee iustified freely: they be made sonnes of God by adoption: they be made like the image of his onely begotten sonne Iesus Christ: they walke religiously in good workes, and at length by Gods mercy, they attaine to euermlasting felicitie.

As the godly consideration of predestination and our election in Christ, is full of sweete, pleasant, and vnspokeable comfort to godly persons, and such as feelee in the selues the working of the spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing by their minde to high & heauenly things, aswel because it doth greatly establish and confirme their faith of eternall saluation to be enioyed through Christ, as because it doth frequently

of religion.

uently kindle their loue towards God: So, for curious & carnall persons, lacking y^e spirit of Christ, to haue continually before their eyes the sentence of Gods predestination, is a most dangerous downefall, wherby the deuill doth thrust them either into Desperation, or into rechelesnesse of most vnclane liuing, no lesse perillous then Desperation.

Furthermore, we must receiue Gods promises in such wise, as they be generally set forth to vs in holy scripture: and in our doings, that will of God is to be followed, which we haue expressely declared vnto vs in the word of God.

18 *Of obtayning eternall saluation, onely by the name of Christ.*

They also are to be had accursed, that presume to say, that euery man shalbe saued by the law or sect which he professeth, so that he be diligent to frame his life according to that law, & the light of nature. For holy Scripture doeth set out vnto vs only the name of Iesus Christ, wherby men must be saued.

19 *Of the Church.*

The visible Church of Christ, is a congregation of faithful men, in the which the pure worde of God is preached, and the Sacraments be duly ministred, according to Christes ordinance, in all those things y^e of necessitie are requisite to the same.

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As the Church of Hierusalem, Alexandria, and Antioche haue erred: so also the Church of Rome hath erred, not only in their liuing and maner of ceremonies, but also in matters of faith.

20 *Of the authoritie of the Church.*

The Church hath power to decree Rites or Ceremonies, and authoritie in controuerlies of faith: And yet it is not lawfull for the Church to ordaine any thing that is contrary to Gods word writtē, neither may it so expōūd one place of scripture, that it be repugnant to another. Wherefore, although the Church be a witnesse & a keeper of holy writ: yet, as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to be belceued for necessitie of saluation.

21 *Of the authoritie of general Counsels.*

Generall Counsels may not be gathered together without the commandement and will of princes. And when they be gathered together (forasmuch as they be an assemblie of men, whereof all be not gouerned with the spirit & worde of God) they may erre, & sometime haue erred, euē in things pertainēg vnto God. Wherefore, things ordeined by them as necessary to saluation, haue neither strength nor authoritie, vnlesse it may be declared that they be taken out of holy Scripture.

22 *Of Purgatorie.*

The Romish doctrine concerning purgatory, pardons, worshipping & adoration aswell of images

of Religion.

ges, as of reliques, & also inuocation of Saints, is a fond thing, vainly inuented, and grounded vpon no warrantie of scripture, but rather repugnant to the word of God.

23 *Of ministring in the congregation.*

It is not lawfull for any man to take vpon him the office of publike preaching, or ministring the Sacraments in the congregation, befoze he be lawfully called & sent to execute the same. And those we ought to iudge lawfully called & sent, which be chosen & called to this worke by men who haue publike authoritie giuen vnto them in the congregation, to call and send ministers into the Lordes vineyarde.

24 *Of speaking in the congregation, in such a tongue as the people vnderstandeth.*

It is a thing plainly repugnant to y word of God, & the custome of the primitiue church, to haue publike prayer in the church, or to minister y Sacraments in a tongue not vnderstanded of the people.

25 *Of the Sacraments.*

Sacraments ordeined of Christ, be not only badges or tokens of Christian mens profession: but rather they be certaine sure witnessses & effectual signes of grace & Gods good will towarde vs, by the which he doth worke inuisibly in vs, & doeth not only quicken, but also strengthen and confirme our sayth in him.

There are two Sacraments ordeined of Christ
B.iii. our

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our Lorde in the Gospell, that is to say, Baptisme, & the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreme unction, are not to be compted for Sacraments of the Gospell, being such as haue growen partly of the corrupt following of the Apostles, partly are states of life allowed in y^e scriptures: but yet haue not like nature of Sacraments with Baptisme & the Lords Supper, for y^e they haue not any visible signe or cerimonie ordeined of God.

The Sacraments were not ordeined of Christ to be gased vpon, or to be caried about: but that we should duely vse them. And in such only, as worthily receiue the same, they haue a wholesome effect or operation: But they that receiue them vnworthily, purchase to them selues damnation, as S. Paul sayth.

26 *Of the unworthinesse of the ministers,*
which hinder not the effect of the Sacraments.

Although in the visible Church the euil be euer mingled with the good, and sometime the euil haue chiefe authoritie in the ministracion of the word & Sacraments: yet forasmuch as they do not the same in their own name but in Christs, & do minister by his commission & authority, we may vse their ministerie, both in hearing the word of God, & in the receiuing of the Sacraments. Neither is the effect of Christs ordinance taken away by their wickednes, nor the grace of Gods gifts diminished fro
such

of Religion.

such as by faith and rightly do receiue the Sacraments ministred vnto them, which be effectual, because of Christes institution and promise, although they be ministred by euill men.

Neuerthelesse, it appertaineth to the discipline of y^e Church, that inquirie be made of euil ministers, and that they be accused by those that haue knowledge of their offences: and finally, being found guilty by iust iudgement, be deposed.

27 *Of Baptisme.*

Baptisme is not only a signe of professiō, & marke of difference, wherby Christian men are discerned from other that be not christened: but it is also a signe of regeneration or new byrth, whereby as by an instrument, they y^e receiue baptisme rightly, are grafted into the Church: the promises of the forgiuenesse of sinne, and of our adoption to be the sonnes of God, by the holy ghost, are visibly signed and sealed: faith is confirmed: and grace increased by vertue of prayer vnto God. The baptisme of yong children, is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28 *Of the Lordes Supper.*

The Supper of the Lorde, is not onely a signe of the loue that Christians ought to haue among them selues one to another: but rather it is a Sacrament of our redemption by Christes death. Insomuch that to such as rightly, worthily,
and

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and with faith receiue the same, the bread which we breake is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, can not be proued by holy writ: but is repugnant to the plaine words of Scripture, ouerthroweth the nature of a Sacrament, and hath giuen occasion to many superstitions.

The body of Christ is giuen, taken, and eaten in the Supper onely after an heavenly and spirituall maner: And the meane whereby the body of Christ is receiued & eaten in the Supper, is faith.

The Sacrament of the Lordes Supper was not by Christs ordinance reserued, caried about, lyfted vp, or worshipped.

29 *Of the wicked which doe not eate the*
body of Christ in the vse of the Lordes Supper.

THE wicked, and such as be voyde of a liuely faith, although they doe carnally and visibly presse with their teeth (as Saint Augustine sayeth) the Sacrament of the body and blood of Christ: yet in no wyle are they partakers of Christ, but rather to their condemnation do eat and drinke the signe or Sacrament of so great a thing.

30 *Of both kindes.*

THE cuppe of the Lord is not to be denyed to the lay people. For both the parts of the Lordes
Sacra-

of religion.

Sacrament, by Christes ordinance and commandement ought to be ministred to all Christian men alike.

31 *Of the one oblation of Christ finished* vpon the Crosse.

THe offering of Christ once made, is that perfect redemption, propiciation, and satisfaction for all the sinnes of the whole world, both original and actual, and there is none other satisfaction for sinne, but that alone. Wherefore the sacrifices of Masse, in the which it was commonly sayde that the Priestes did offer Christ for the quicke and the dead, to haue remission of paine or guilt, were blasphemous fables, and dangerous deceites.

32 *Of the mariage of Priestes.*

Bishops, Priests, & Deacons, are not commanded by Gods lawe either to bowe the estate of single life, or to abstaine from mariage. Therefore it is lawfull also for them, as for all other Christian men, to mary at their owne discretion, as they shall iudge the same to serue better to godlinesse.

33 *Of excommunicate persons, howe they* are to be auoyded.

That person which by open denunciation of the Church, is rightly cut off from the vnitie of the Church, and excommunicated, ought to be taken of the whole multitude of the faithfull as an Heathen and Publicane, vntill he be openly reconciled by penance, and receiued into the Church by a
C. i. iudge

Articles

iudge that hath authoritie thereto.

34 *Of the traditions of the Church.*

IT is not necessarie that traditions and ceremonies be in all places one, or betterly like, for at all times they haue bene diuers, and may be chaunged according to the diuersitie of Countreies, times, and mens maners, so that nothing be ordeined against Gods word. whosoever through his priuate iudgement, willingly and purposely doeth openly breake the traditions & ceremonies of the Church, which be not repugnant to the worde of God, and be ordeined and approued by common authoritie: ought to be rebuked openly, (that other may feare to do the like) as he that offendeth against the common order of the Church, and hurteth the authoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Euery particullar or nationall Church, hath authoritie to ordeine, change, and abolish ceremonies or rites of the Church ordeined onely by mans authoritie, so that all things be done to edifying.

35 *Of Homilies.*

The second booke of Homilies, the seuerall titles whereof we haue ioyned vnder this article, doth containe a godly & wholesome doctrine, & necessary for these times, as doeth the former booke of Homilies, which were set forth in the time of Edward the sixt: & therefore we iudge them to be read in Churches by the Ministers diligently, & distinctly, that they may be vnderstanded of the people,

Of

of religion.

Of the names of the Homilies.

- 1 Of the right vse of the Church.
- 2 Against perill of Idolatrie.
- 3 Of the repairing and keeping cleane of Churches.
- 4 Of good works, first of fasting.
- 5 Against gluttony and drunkennes.
- 6 Against excesse of apparel.
- 7 Of prayer.
- 8 Of the place and time of prayer.
- 9 That common prayers and Sacraments ought to
be ministred in a knowen tongue.
- 10 Of the reuerent estimation of Gods word.
- 11 Of almes doing.
- 12 Of the Natiuitie of Christ.
- 13 Of the passion of Christ.
- 14 Of the resurrection of Christ.
- 15 Of the worthy receiuing of the Sacrament of the
body and blood of Christ.
- 16 Of the gyftes of the holy ghost.
- 17 For the Rogation dayes.
- 18 Of the state of Matrimonie.
- 19 Of repentance.
- 20 Against Idlenesse.
- 21 Against rebellion.

36 Of consecration of Bishops and ministers.

The booke of consecration of Archbishops, and
Bishops, and ordering of Priestes, and Dea-
cons, lately set forth in the time of Edward the
C.ii. sixt,

Articles

sixt, and confirmed at the same time by authorizty of Parliament, doeth containe all things necessary to such consecration and ordering: neither hath it any thing, that of it self is superstitious or vngodly. And therefore, whosoever are consecrated or ordered according to the rites of that booke, since the seconde yere of the afozenamed K. Edward, vnto this time, or hereafter shalbe consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

37 Of the ciuill Magistrates.

The Queenes Maiestie hath y^e chiefe pow^r in this Realme of England, and other her Dominions, vnto whom the chiefe gouernment of all estates of this Realme, whether they be Ecclesiastical or Ciuil, in al causes doth appertaine, & is not, nor ought to be subiect to any foraine iurisdiction.

Enigro

Where we attribute to y^e ~~Queenes~~ Maiestie the chiefe gouernment, by which titles we vnderstand the mindes of some slanderous folkes to be offended: we giue not to our princes y^e ministring eyther of gods worde, or of Sacraments, the which thing the Inimuctions also lately set forth by Elizabeth our Queene, doeth most plainely testifie: But that onely prerogative which we see to haue bene giuen alwayes to all godly Princes in holy Scriptures by God him selfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiasticall or Temporal, and reframe with the ciuill sword the stubburne

*Ego Sanctus Romanus Imperator Archiepiscopus elector ecclesie romane
et totius christiani orbis primas et archiepiscopus
in christi scriptis testimoniis confirmari possumus.*

of Religion.

and euill doers.

The Bishop of Rome hath no iurisdiction in this Realme of England.

The lawes of the Realme may punish Christian men with death, for heynous & gricuous offences.

It is lawfull for Christian men, at the commandement of the Magistrate, to weare weapons, and serue in the warres.

38 *Of Christian mens goods, which are not common.*

THE riches & goods of Christians are not common, as touching the right, title, and possession of the same, as certaine Anabaptists do falsely boast. Notwithstanding euery man ought of such things as he possesseth, liberally to giue almes to the poore, according to his habilitie.

39 *Of a Christian mans othe.*

AS we confesse that vaine and rashe swearing is forbidden christian men by our Lord Iesus Christ, and James his Apostle: So we iudge that Christian religion doth not prohibite, but that a man may sweare when y^e magistrate requireth, in a cause of faith & charitie, so it be done according to y^e prophets teaching, in iustice, iudgement, & trueth.

40 *The Ratification.*



His booke of Articles before rehearsed, is againe approued, and allowed to be holden and executed within the Realme, by the assent and consent of our Soueraigne Lady,

The Table.

Lady, Elizabeth by the grace of God, of Englande,
France, and Ireland Queene, defender of the faith, &c.
VVhich Articles were deliberately read, and con-
firmed againe by the subscription of the hand of the
Archbyshop & Bishops of the vpper house, and by the
subscription of the whole Cleargy in the neather house
in their Conuocation, in the yeere of our Lorde God,
1571.

The Table.

- 1 **O**F faith in the Trinitie.
- 2 Of Christ the sonne of God.
- 3 Of his going downe into hell.
- 4 Of his Resurrection.
- 5 Of the holy Ghost.
- 6 Of the sufficiencie of the Scripture.
- 7 Of the olde Testament.
- 8 Of the three Creedes.
- 9 Of the originall sinne.
- 10 Of free will.
- 11 Of Iustification.
- 12 Of good workes.
- 13 Of workes before iustification.
- 14 Of workes of supererogation.
- 15 Of Christ alone without sinne.
- 16 Of sinne after Baptisme.
- 17 Of predestination and election.
- 18 Of obtaining saluation by Christ.
- 19 Of the Church.
- 20 Of the authoritie of the Church.
- 21 Of the authoritie of generall Counsels.

*Ego Johannes Wysshart Volens subscribo 22 Of
Omnibus articulis in hoc libro contentis
Anno 1571. Per me Johannem Wysshart.*

The Table.

- 22 Of Purgatorie,
- 23 Of ministring in the congregation.
- 24 Of speaking in the congregation.
- 25 Of the Sacraments.
- 26 Of the vnworthinesse of the Ministers,
- 27 Of Baptisme,
- 28 Of the Lords Supper.
- 29 Of the wicked which eate not the body of Christ.
- 30 Of both kindes,
- 31 Of Christes one oblation,
- 32 Of the mariage of Priests,
- 33 Of excommunicate persons,
- 34 Of traditions of the Church,
- 35 Of Homilies,
- 36 Of consecration of Ministers,
- 37 Of ciuill Magistrates,
- 38 Of christian mens goods,
- 39 Of a christian mans othe,
- 40 Of the ratification,

Imprinted at London by Christopher

Barker, Printer to the Queenes

most excellent Maiestie,

Anno Domini,

1581.

Cum priuilegio Regiæ Maiestatis.

Josephino die mensis n. d. c. m. lxxviii. 1587.

*Ego Joſephus Josephand b. p. actum
 assensum et consensum præsto
 & me Joſephand Josephand*

Ego Ego^{us} Bartholomaeus his articulis
subscripsi et assensum praebui
1594

20th April 1594

2nd me^{us} Bartholomaeus

Ego Ego^{us} Bartholomaeus his articulis subscripsi
et assensum praebui

Ego Ego^{us} Bartholomaeus



Ego Guilielmus Swett his articulis subscripsi,
quia veris et indubitatis scripturarum testimonijs
probari possint. vicesimo quinto die mensis Iunii
1^o. An^{no} 1594^o

2nd me^{us} Guilielmus Swett

2nd me^{us} Petrus Wylson

Ego Petrus Wylson his articulis subscripsi et
assensum praebui. 1^o. die mensis Iulij
1594^o

2nd me^{us} Petrus Wylson
Ego Joannes Gordon his articulis subscripsi et
assensum praebui. 1^o. die mensis Aprilis 1607
per me^{us} Joannes Gordon

iml
27

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